

Dipavamsa - a Critical Edition with Introduction, Translation and Notes.

[A suggested sample study by Bhikkhu Professor Dhammavihari]

Editorial work is based primarily on the text of Hermann Oldenberg [O], Berlin 1879. Editions of B.C. Law [L], 1959 and Ñānavimala - Kirielle [Ñ], Sri Lanka 1959, are also made use of.

Chapter. I.

verse 1. **saṅgahācariyavādañ ca.** [O] saṅgahācariyavādañ ca. [L]

saṅgahācariyavādañ ca. [Ñ] saṅgahāceravādañ ca. [Ñ] - ācera - is admittedly a less common variant of ācariya. Another Sinhala variant **sangahā theravādañ** mentioned by [L] seems an unwarranted over-specification.

Ācariyas mentioned here refer to the pioneer teacher monks who acted as the compilers at the early Buddhist Councils which act is referred to here as **saṅgaha**.

v. 2. **cittikatvā.** All three editions have the same reading. **cittikatvā** - absolute or pubbakiriya of citti karoti. Denominative from noun citta [Skt. citra]= a picture or painting. To decorate, make a picture of i.e. **enrich with imagination.**

Compare atthi katvā [from attha + karoti], along with manasi katvā. [Ñ] seems to have got the translation correct. Both [O] and [L] seem to miss the point when they translate the phrase as 'Listen attentively.' It is not based on citta = mind.

v. 3. **bhaddavacanam.** [O] bhadravacanam. [L] bhadravacanam. [N]

bhaddavacanam. The general behaviour of r, when coupled with a consonant, is to get assimilated to the former. Note putra > putta, agra > agga, kīpra > khippa.

v. 4. **etam hi.** [O] etamhi ... [L] etamhi ... [Ñ] etam hi nānākusumam ' va

ganthitaṃ. [Ñ] etaṃ hi as a clear Accusative [or Nominative?] case, referring to the preceding **vaṃsaṃ** is preferable to the doubtfully Locative looking **etaṃhi. nānākusumaṃ** ' va ganthitaṃ. All three editions carry this reading nānākusumaṃ. If we take the word to be a Relative Compound [Bahubbīhi] to mean a 'multi-flowered garland', then we take **ganthitaṃ** [= strung or knitted together] as qualifying it.

- v. 5. **vāḍitaṃ** [O] vāsiṇaṃ. [L] vāsiṇaṃ. [Ñ] vāḍitaṃ We prefer the reading vāḍitaṃ and take it as referring to the 'praises of the island'. Vāsiṇaṃ = 'as a place of residence' would make it refer to the island. The request of the author - suṇātha - is 'to listen to the narrative' which 'is narrated or is being sung' = vāḍitaṃ. [One could possibly guess a one-time reading as vaṃsa + vara + ppa + vāḍitaṃ = 'as narrated or handed down - pavāḍitaṃ - in the best chronicle tradition.']
- v. 7. **sahasenaṃ āgataṃ** [O] sahasenavāhanaṃ. [L] sahasenavāhanaṃ. [Ñ] sahasena ṃāgataṃ Should read sahasenaṃ āgataṃ. [senāya + saha = sahasenaṃ as an Adverbial Compound.]. It is generally either sasena + Mara or Māraṃ savāhiniṃ].
- v. 8. **vitṛasetvā** [O] vitṛasetvā. [L] vitṛasetvā. [Ñ] vitṛā setvā.
- v. 9. **vipassanākammaṭṭhānaṃ**. [O] vipassanākammaṭṭhānaṃ. [L] vipassanākammaṭṭhānaṃ. [Ñ] vipassanā kammaṭṭhānaṃ.
- v. 15 **samitasabbasantāso**. [O] samitasabbasantāso. [L] samitasabbasantāso. [Ñ] samita sabbasantāso. **bahuṃ hitaṃ**. [O] bahuṃ hitaṃ. [L] bahuṃ hitaṃ. [Ñ] bahuṃ sitaṃ
- v. 18. **pubbabuddhamanuciṇṇaṃ**. [O] pubbabuddhamanuciṇṇaṃ.
[L] pubbabuddhamanuciṇṇaṃ. [Ñ] pubbabuddha manuciṇṇaṃ.
- v. 22. **Tiṭṭhantesu ca ime pāpe**. [O] Tiṭṭhantesu ca ime pāpe. [L] Tiṭṭhantesu ime

- pāpe. [Ñ] Tiṭṭhantesu ime pāpe. If this is meant to be a Locative Absolute construction, both words **ime** and **pāpe** have to be in the locative case plural, agreeing with tiṭṭhantesu.
- v. 23. **añjasam ariyāpatham.** [O] Ācikkhitvāna tam maggam **añjasam** ariyāpatham. [L]...**añjasam** ariyāpatham. [Ñ]...**accutam** ariyāpatham. As an adjective qualifying magga, along with ariyāpatha, **añjasa** is to be preferred against **accuta**. **Accuta** seems more appropriate in describing the state of Nibbana as in **accutam padam**.
- v. 24. **Anupādā parinibbāmi.** [O] Anupādā parinibbāyi. [L] ...Anupādā parinibbāyi.[Ñ] ..Anupādā parinibbāmi. In this instance, [Ñ] reading as **parinibbāmi** [1st person singular verb] has to be taken as the more correct reading as the Buddha himself is seen here making the prophesy as to what is going to happen in the Sāsana after his demise. The reading **parinibbāyi** in the 3rd person does not fit in here.
- v. 26. **Dhammāsoko'ti vissuto.** [O] ...Asokadhammo'ti vissuto. [L] ...Asokadhammo'ti vissuto. [Ñ] ...Dhammāsoko'ti vissuto. There is very little doubt that Dhammāsoka is the better known way of reference to Emperor Asoka in Pali.literature.
- v. 27. **Lankādīpaṃ pasādaye** [O] Lankādīpaṃ pasādayaṃ [L] Lankādīpaṃ pasādayaṃ.. [Ñ] Lankādīpaṃ pasādaye. The implication of a future idea in the Potential [Sattamī]
- v. 30. **Bārāṇasiṃ** [O] Bārāṇasiṃ. [L] Bārāṇasiṃ. [Ñ] Bārāṇasiṃ
- v. 32. **Ete pañca mahātherā vimuttā anattalakhāṇe.** [O] pañca mahātherā. [L] pañca mahātherā. [Ñ] pañcamahātherā. [O] vimuttā anattalakhāṇe. [L] vimuttā anattalakhāṇe. [Ñ] vimuttā ' nattalakhāṇe.
- v. 33. **Yasasahāyācattāri puna paññāsa dārake.** [O] Yasasahāyā cattāri puna

paññāsa dārake. [L] Yasasahāyā cattāri puno paññāsa dārake. [Ñ] Yasa sahāyā cattāri puna paññāsa dārake.

- v. 36. **nimantesuṃ Tathāgatam.** [O] nimantiṃsu Tathāgatam. [L] nimantiṃsu Tathāgatam. [Ñ] nimantiṃsu Tathāgatam. [nimanteti, nimantayati]
- v. 37. **HeMahiddhiko mahāsamaṇo ānubhāvañ ca taṃ mahā.mantaṃ cātumāsaṃ hi.** [O] Hemantaṃ cātumāsaṃhi. [L] Hemantaṃ cātumāsaṃhi. [Ñ] Hemantaṃ cātumāsaṃhi Both words have to be in the Accusative Case. Hemantaṃ cātumāsaṃ hi = Four - months'
- v. 39. **Mahāyaññaṃ pakappesuṃ.** [O] Mahāyaññaṃ pakappiṃsu. Mahāyaññaṃ pakappiṃsu. [Ñ] Mahāyaññaṃ pakappiṃsu. The general conjugation of this verb is as kappeti, kappayati. Hence the regular verb form here should be pakappesuṃ.
- v. 40. **Mahiddhiko mahāsamaṇo ānubhāvañ ca taṃ mahā.** [O] Mahiddhiko mahāsamaṇo anubhāvañ ca taṃ mahā. [L] Mahiddhiko mahāsamaṇo ānubhāvañ ca taṃ mahā. [Ñ] Mahiddhiko mahā samaṇo ānubhāvaṃ ca taṃ mahā. All three readings are nearly consistent. But the syntax of ānubhāvaṃ ca taṃ mahā seems a little inexplicable. [Unless we take ānubhāvaṃ and mahā to be in the neuter and taṃ as equivalent to tassa].
- v. 43. **Piṇḍapātaṃ Kurudīpaṃ gantvāna mahiddhiyā.** [O] Piṇḍapātaṃ Kurudīpe gantvāna mahāiddhiyā. [L] Piṇḍapātaṃ Kurudīpe gantvāna mahiddhiyā. [Ñ] Piṇḍapātaṃ Kurudīpaṃ gantvāna mahatiddhiyā.
- v. 47. **Caṇḍā ruddā ca rabhasā nānārūpā vihesikā.** [O] Caṇḍā ruddā ca pisācā nānārūpa- vihesikā. [L] Caṇḍā ruddā ca pisācā nānārūpā vihesikā. [Ñ] Caṇḍā ruddā ca rabhasā nānārūpa vihesikā. **Nānādhimuttikā sabbe sannipāte samāgatā.** [O] Nānādhimuttikā sabbe sannipāte samāgatā. [L] Nānādhimuttikā sabbe sannipāte samāgatā. [Ñ] Nānādhimuttikā sabbe sannipāte samāgate.

- v. 48. **Tattha gantvāna tammajjhe vihimsetvāna rakkhase.** [O] Tattha gantvāna taṃmajjhe vimamsetvāna rakkhase. [L] Tattha gantvāna tammajjhe vimamsetvāna rakkhase. [Ñ] Tattha gantvāna tammajjhe vihimsetvāna rakkhase. **Nīharitvā pisāce te manussā hontu issarā.** [O] Nīharitvā pisācānaṃ manussā hontu issarā. [L] Nīharitvā pisācānaṃ manussā hontu issarā. [Ñ] Nīharite pisāce te manussā hontu issarā. [O] and [L] both choose the pubbakiriya Nīharitvā of a transitive verb without providing an object [in the Accusative Case] for it [They use **pisācānaṃ** in the Dative / Genitive form. [Ñ] provides the Accusative form in **pisācete [pisāc' ete]**. But we consider **pisāce te** makes a better reading. His Participial form **nīharite** [instead of the pubbakiriya] is in no way related to the Accusatives he has chosen.
- v.50. **Yakkhasamāgamamajjhe.** [O] Yakkhasamāgamamajjhe. [L] Yakkhasamāgamamajjhe. [Ñ] Yakkhasamāgama majjhe.
- v. 52. **Tasmiṃ padesamhi.** [O] Tasmiṃ padesasmi. [L] Tasmiṃ padesasmi. [Ñ] Tasmiṃ padesamhi.
- v. 53. **Sahasā samuṭṭhāti jhānakkhaṇiyā.** [O] sahasa tam uṭṭhāti jhānakkhaṇiya [L] sahasā tam uṭṭhāti jhānakkhaṇiyā. [Ñ] Sahasā samuṭṭhāti jhānakkhaṇiyā
- v . 53. contd.
samāpayi sucitte hi pāramīgato. [O] samāpayi sucittehi paramīgato. [L] samāpayi sucittehi pāramīgato. [Ñ] samāpayi sucittehi pāramīgato. [Ñ] Gives a variant Sinhala reading **sucitte** for **sucittehi**.
- v. 54. **ṛhito nabhe iddhi vikubbamāno yakkho mahiddhī va mahānubhāvo.** [O] ṛhito naro iddhi vikubbamāno yakkho va mahiddhī mahānubhāvo. [L] ṛhito naro iddhi vikubbamāno yakkho va mahiddhī mahānubhāvo. [Ñ] ṛhito nabhe iddhi- vikubbamāno yakkho mahiddhī ca mahānubhāvo.
- v. 55. **parissayavinodanaṃ.** [O] parissayavinodanaṃ. [L] parissayavinodanaṃ. [Ñ] parissaya vinodanaṃ.

- v. 58. **Evam yakkhānaṃ ātāpo kāye ṭhapita - dāruṇaṃ.** [O] Evam yakkhānaṃ ātāpo kāye ṭhapita dāruṇaṃ. [L] Evam yakkhānaṃ ātāpo kāye ṭhapita - dāruṇaṃ. [Ñ] Evam yakkānaṃ' ātāpo kāye ṭhapita dāruṇaṃ.
- v. 59. **Yathā kappaparivaṭṭe catusuriyaātāpo.** [O] Yathā kappaparivaṭṭe catusuriyaātāpo. [L] Yathā kappaparivaṭṭe catusuriyaātāpo. [Ñ] Yathā kappa parivaṭṭe catu suriya ātāpo.
- v. 60. **Yathā suriyaṃ udentāṃ na sakkā āvaritūṃ nabhe.** [O] Yathā suriyaṃ udentāṃ na sakkā āvaritūṃ nabhe. [L] Yathā suriyaṃ udentāṃ na sakkā āvaritūṃ nabhe. [Ñ] Yathā suriyaṃ udentāṃ na sakkā caritūṃ nabhe.